

A

Protestant's RESOLUTION:

K Shewing his

REASONS

Why he will not be a

PAPIST.

DIGESTED

Into so plain a Method of *Question*
and *Answer*, that an ordinary Capacity may
be able to defend the PROTESTANT Religion
against the most cunning and artful *Jesuit*,
or *Popish Priest*.

To which are added,

Eleven Considerations necessary to be believed
and practised in order to Everlasting Hap-
piness.

*Be ready to render a Reason of the Hope that
is in you. 1 Pet. iii. 15.*

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A

Protestant's Resolution, &c.

Q. How many Religions are there in the World?

Ans. Answer. Principally Four.

Qu. Which are they?

Ans. { Pagan,
Jewish,
Mahometan,
Christian.



Q. Of which of these Religions are you?

A. Of the Christian Religion.

Q. How many Parties lay Claim to the Christian Religion?

A. Two principally.

Q. Which be they, and how are they called?

A. The Papist and the Protestant.

Q. Of which of these Parties are you?

A. Of the Protestant.

Q. What understand you by a Protestant?

A. One that takes part with those, who, in the Beginning of the Reformation, protested against the Errors and Corruptions of the Church of Rome.

Q. What are those Errors?

A. They are very many: I am ready to give an Account of some of the principal of them.

Q. What

Q. What is the first Error?

A. In that they forbid the Bible to be read in the vulgar Tongue.

Q. What is your Opinion of this Matter?

A. The Scriptures were written for the Use and Benefit of all People; and therefore should be translated into their own Tongues.

Q. To what End?

A. That they may be heard, read and understood of all.

Q. How prove you that?

A. Because the LORD frequently commands the reading of the Scriptures BY the *Peo le*, and solemnly charges the Reading of them TO the *Peecple*.

Q. Where is the Command?

A. Deut. xxxi. 11. *Thou shalt read this Law before ALL Israel, in their hearing.* John v. 39. *Search the Scriptures, for in them ye think ye have eternal Life.* Acts xv. 21. *Moses hath in every City them that preach him, being read in the Synagogues every Sabbath Day.* Eph. iii. 4. *Whereby when ye read, ye may understand my Knowledge in the Mystery of Christ.* Col. iv. 16. *When this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans; and that ye also read the Epistle from Laodicea,* 1 Thes. v. 27. *I charge you by the LORD, that this Epistle be read unto All the holy Brethren.* Rev. i. 3. *Blessed is he that readeth, and they that hear the Words of this Prophecy.*

Q. What is a second Error of the Papists?

A. Their receiving unwritten Traditions with

equal Respect and Reverence as we receive the Holy Scriptures.

Q. Wherein lieth the Evil of this Opinion?

A. In this, namely, in making Traditions of Men equal in Dignity and Authority with the expresse Revelations of God.

Q. What is your Opinion in this Matter?

A. That the Scriptures are in themselves a full, sufficient and perfect Rule.

Q. How prove you that?

A. Because it containeth all things that are necessary for Men to believe and do, in order to eternal Life, Isa. viii. 20. *To the Law and to the Testimony. If they speak not according to this Word, it is because there is no Light in them.* John xx. 31. *These are written, that ye may believe, that Jesus is the Christ, the Son of GOD, and that believing ye might have Life thro' his Name.* Gal. i. 8. *Though we, or an Angel from Heaven, preach any other Gospel than that which we have preached unto you, let him be accursed.* Ephes. ii. 20. *Built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.* 2. Tim. iii. 15, 17. *From a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, thro' Faith which is in Christ Jesus. That the Man of God may be perfect, thoroughly furnished (marg. perfected) unto all good Works.*

Q. What is a third Error of the Papists.

A. That we must believe the Scriptures, upon the sole Authority of the Church.

Q. Wherein lieth the Evil of this Opinion?

A. It

A. It lieth in this, namely, that Men being liable to Mistakes, may lead me into Errors; so that I can never be sure, that what I take as my Rule is indeed that right one of God's prescribing: Therefore the Testimony of the Church cannot be the only or chief Reason of our believing the Scriptures to be the Word of God, Eph. ii. 20. *Built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone.* 1 Thess. ii. 13. *For this Cause thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the Word of Men, but (as it is in Truth) the Word of God, which effectually worketh also in you that believe.*

Q. What then is the chief Reason of our Belief of the Scriptures?

A. The Testimony of the Spirit of God in the Word itself, witnessing it to be of God, Psal. cxix. 105. *Thy Word is a Lamp unto my Feet, and a Light unto my Path.* Prov. vi. 23. *The Commandment is a Lamp, and the Law is Light.* Heb. iv. 12. *The Word of God is quick and powerful, and sharper than any two edged Sword; piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intentions of the Heart.* 2 Pet. i. 19. *We have also a more sure Word of Prophecy; whereunto you do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Hearts.*

Q. What is the fourth Error of the Papists?

A. In asserting the Infallibility of their Pope and Church, and that every Man must submit his Faith and Conscience to them.

Q. Do the Papists any where assert this?

A. Yes; and *Bellarmino* in particular layeth down this Position, "That if the Pope commands the Practice of Vice, and forbids virtuous Actions; the Church is bound to believe Vices to be good, and Virtues to be bad. *Bell. de Pontif. Rom. lib. 4. cap. 5.*

Q. What is the Protestant's Belief in this Matter?

A. That there is no human, supreme, infallible Judge in the Church of God, to whom all Christians are obliged to submit their Faith and Conscience in all Matters of Religion.

Q. How prove you that?

A. From three Reasons.

1. Because it is a greater Authority than the Apostles did ever claim: *2 Cor. i. 24. Not for that we have Dominion over your Faith, but are Helpers of your Joy: for by Faith ye stand.*

2. Because it is contrary to Christ's Command concerning Trial of Doctrine. *1 Pet. iii. 15. Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you. 1 John iv. 1. Believe not every Spirit, but try the Spirits whether they are of God.*

3. Because, as to Matter of Fact, Guides and Teachers have caused the People to sin in following them. *Exod. iii. 5. When Aaron saw*

saw it, he built an Altar before it, and Aaron made Proclamation, and said, To morrow is a Feast to the Lord. Ver. 31. And Moses returned unto the Lord, and said, Oh, this People have sinned a great Sin, and have made them Gods of Gold. Isa. iii. 12. O my People, they which lead thee cause thee to err, and destroy the Way of thy Paths. Matth. xxiii. 3. Do not ye after their Works; for they say, and do not.

Q. What is a fifth Error of the Papists?

A. That the Pope is the visible Head of the Universal Church.

Q. What is the Protestant's Belief in this Matter?

A. We deny that there is any such visible Head; therefore the Pope cannot be so.

Q. How prove you that?

A. Because neither our Creed, nor the sacred Scriptures hath revealed any such thing to us.

Q. Whom then do the Protestants affirm to be the Head of the Universal Church?

A. Jesus Christ, and him only.

Q. How prove you that?

A. Because the Scriptures reveal it. *Psal.* ii. 6. *I have set my King upon my holy Hill of Zion.* *Ephes.* i. 22. *And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church.*

Q. What is a sixth Error of the Papists?

A. That Kings and Emperors, with their respective Subjects, are at the Pope's Disposal in general; and particularly that the Persons
and

and Estates of the Clergy are not under the Power of the Civil Magistrate.

Q. What is the Protestant's Belief?

A. 1. That Kings and Emperors are not properly Subjects to the Pope, nor hath the Pope any Power to absolve any of their Subjects from their Allegiance.

2. That even the Clergy are subject to secular Princes, and their Bodies and Estates under their Government.

Q. How prove you that?

A. Because they are in the number of those on whom the Scripture chargeth Subjection. Rom. xiii. 1. *Let every Soul be subject to the higher Powers.* Tit. iii. 1. *Put them in Mind to be subject to Principalities and Powers, to obey Magistrates.* 1 Pet. ii. 13, 14, 15. *Submit yourselves to every Ordinance of Man for the Lord's Sake, whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him, for the Punishment of Evil-doers, and for the Praise of them that do well: For so is the Will of God, that with well-doing ye may put to silence the Ignorance of foolish Men.*

Q. What is a seventh Error of the Papists?

A. That the Pope of Rome is next under Christ.

Q. What say the Protestants?

A. That he is Antichrist, because none have more the Marks of Antichrist than he.

Q. How prove you that?

A. Because no Antichrist can do worse things than he. 2 Thess. ii. 3, 4, 9, 10. *That Day shall*

shall not come, except there come a falling away first, and that Man of Sin be revealed, that Son of Perdition, who opposeth and exalteth himself above all that is called God, or is worshiped; so that he, as God; sitteth in the Temple of God, shewing himself that he is God, ver. 9. Even him whose coming is after the working of Satan with all Power, and Signs, and lying Wonders; ver. 10. And with all Deceivableness of Unrighteousness in them that perish. Rev. xiii. throughout.

Q. What is an eighth Error of the Papists?

A. That the Protestants are Hereticks, for separating from them.

Q. What say the Protestants to this?

A. They say, that it being granted that the Protestants did separate from the Church of Rome, yet that they did it upon just Grounds.

Q. How do you prove that?

A. Because they did it for the Sake of Christ, and the Purity of Religion, for which Reason they are commanded so to do, 2 Cor. vi. 15, 16, 17, 18. What Concord hath Christ with Belial? Or what Part hath he that believeth with an Infidel? What Agreement hath the Temple of God with Idols? Ye are the Temple of the living God. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

Q. What was there in the Romish Religion that occasioned their Separation?

A. In that it was a superstitious, idolatrous
dam-

damnable, bloody, traiterous, blind, blasphemous Religion.

Q. But why do you say their Separation being granted? Do they not grant their Separation?

A. They need not; for the Church of Rome more properly separated from them, than they from the Church of Rome, in that they broke off from the Foundation of the Apostle's Doctrine, which the Protestants retain still, holding the Head, the Papists having separated them from their Company, and cast them out for the Son of Man's Sake, Luke vi. 22.

Q. What is a ninth Error of the Papists?

A. That the Church of Rome is the only true Church.

Q. What say the Protestants to this?

A. We deny it.

Q. Why?

A. Because the Roman Church agreeth not with a Definition of a true Church.

Q. What is the true Church?

A. The true Church is an universal Congregation, or Fellowship of God's faithful elect People, built upon the Foundation of the Apostles and Prophets, Jesus Christ being the chief Corner Stone.

Q. What are the Marks of a true Church?

A. Such as these: Pure and sound Doctrine preached, the Sacraments administred according to Christ's Institution, the right Use of Ecclesiastical Discipline. John x. 4. *The Sheep follow him, for they know his Voice.* Eph. v. 26. *That he might sanctify and cleanse it with the washing of Water by the Word.*

Q.

Q. What is a tenth Error of the Papists?

A. Their praying to Saints and Angels.

Q. What is the Protestant's Opinion in this Matter?

A. That praying to Saints and Angels is a dangerous corrupting of holy Worship, and abominable in the Sight of God.

Q. How prove you that?

A. It is absurd and ridiculous.

1. They being not capable to hear our Prayers: *Abraham is ignorant of us.* *Isaiah lxiii. 16.*

2. In that they cannot be sure they are all real Saints to whom they pray; nay, we know the Pope hath canonised many wicked Men.

3. It hath no Warrant from the Word of God, but forbidden: *Matt. iv. 10. Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

4. It is idolatrous; for, in worshipping Saints and Angels, they do Service to them which by Nature are no Gods, *Gal. iv. 8.*

5. It is injurious to the mediatory Office of CHRIST. *1 Tim. ii. 5. There is one God, and one Mediator between God and Man, the Man Christ Jesus.* *1 John ii. 1. If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

6. Angels have refused it: *Rev. xxii. 9. See thou do it not, for I am thy Fellow-servant: Worship God.*

Q. What is an eleventh Error of the Papists?

A. Their Doctrine of Purgatory.

Q. What

Q. What do you understand by Purgatory?

A. A Place wherein Saints are purged after this Life, that were not fully purged here; to the Intent they may enter purer into Heaven.
Bellarm. de Purgat. lib. 2. cap. 6.

Q. What is the Protestant's Belief concerning Purgatory?

A. That as there is no such Place, so the Belief of it is dangerous and groundless.

Q. How prove you that there is no such Place?

A. From Rev. xiii. 14. *Blessed are the Dead that die in the Lord, from henceforth: for they rest from their Labour.*

Q. Why is it dangerous and groundless?

A. 1. Because there is no Ground for it in Scripture.

2. Because they that belong to God can be no where afflicted, but he is afflicted with them: Isa. lxiii. 9. *In all their Afflictions he was afflicted.*

3. Because it denies the Fulness of Christ's Satisfaction.

4. Because hereby the horrid Nature of Sin is lessened.

5. Because the Saint's Confidence and Comfort is hereby impaired. The Desire that St. Paul hath to be dissolved, is, that he may be with Christ. Phil. i. 23.

Q. What is a twelfth Error of the Papists?

A. That some Sins are venial.

Q. What is the Protestant's Belief in this Point?

A. That no Sin is in its own Nature venial,
but

but every Sin is deadly, and deserves eternal Damnation. Deut. xxvii. 26. *Cursed is every one that continueth not in all Things written in this Law to do them.* Ezek. xviii. 4. *The Soul that sinneth, it shall die.* Rom. vi. 23. *The Wages of Sin is Death.* Jam. ii. 10. *Whosoever shall keep the whole Law, and offend in one Point, is guilty of all.*

Q. *What is a thirteenth Error of the Papists?*

A. Their Doctrine of Merit.

Q. *What is the Protestant's Opinion in this Thing?*

A. That the Reward of good Works is not deserved by them that receive it.

Q. *How prove you that?*

A. 1. Because good Works are rewarded merely out of Mercy and Grace, Psal. lxii. 12. *Unto thee, O Lord, belongeth Mercy for thou renderest to every Man according to his Work.* Rom. xi. 6. *If by Grace, then is it no more of Works, otherwise Grace is no more Grace: But if it be of Works, then it is no more Grace, otherwise Work is no more Work.* Tit. iii. 5. *Not by Works of Righteousness which we have done, but according to his Mercy he saved us.* 1 Pet. i. 13. *Hope to the End for the Grace that is to be brought unto you at the Revelation of Jesus Christ.*

2. Because Eternal Life is the Gift of God. Luke xii. 32. *It is your Father's good Pleasure to give you the Kingdom.* Rom. vi. 23. *The Gift of God is eternal Life.*

3. Because Believers owe all to God, therefore can merit nothing from him. Luke xvii.

10. *When ye have done all that you can, say that you are unprofitable Servants, we have done that which was our Duty to do.* 1 Cor. iv. 7. *What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?* 1 Cor. iv. 19. *Ye are not your own.* Phil. ii. 13. *It is GOD that worketh in you both to will and to do of his good Pleasure.*

Q. What is a fourteenth Error of the Papi's?

A. Their Works of Supererogation.

Q. What say the Protestants to this?

A. That they, who in their Obedience attain the greatest Degree, fall short of much, which in Duty they are bound to, much less can they do more, or have any Oil to spare, wherewith to help others. Matth. xxv. 9. *The wise answered, Not so, lest there be not enough for us and you.*

Q. What is every Man bound to do?

A. To full Conformity in the whole Man to the righteous Law of God.

Q. Is not this to be under the Law, and not under Grace?

A. Believers are not under the Law as a Covenant of Works, but as a Rule of Life Matt. v. 17. *Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil.* Rom. vii. 12, 22. *The Law is holy, just and good: ver. 23. I delight in the Law of God after the inward Man.*

Q. May

Q. May not Saints do more Good than they have need of for themselves?

A. No: When you have done all that is commanded, say, you are unprofitable Servants, Luke vii. 10.

Q. What is a fifteenth Error of the Papists?

A. Their corrupting the Doctrine of Justification.

Q. Wherein do they corrupt it?

A. They tell us we must be justified by our own Righteousness, and that a perfect Righteousness within us.

Q. What mean they by a perfect Righteousness within?

A. Any Degree of Charity is their Righteousness in Perfection.

Q. What is the Protestant's Doctrine concerning Justification?

A. That Believers are justified freely by the Grace of GOD, whereby he accepteth them as righteous, only for the Righteousness of Jesus Christ imputed to them.

Q. How prove you that?

A. By these Scriptures, Rom. iii. 24. Being justified freely by his Grace thro' the Redemption that is in Jesus Christ. Ch. v. 8, 9. God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us: Much more then now being justified by his Blood, we shall be saved from Wrath thro' him. Chap. x. 3. They being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteous-

ness of God. Eph. i. 6, 7. *To the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved; in whom we have Redemption thro' his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

Q. What is a sixteenth Error of the Papists?

A. Their Worshipping of Images.

Q. What is the Protestant's Belief?

A. That it is not lawful to make Images of GOD, nor to direct our Worship to an Image, or by the Help of an Image; or to give religious Worship to any Creature. Matth. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Rev. xix. 10. See thou do it not, I am thy Fellow-servant, of thy Brethren.

Q. What is a seventeenth Error of the Papists?

A. Their praying in an unknown Tongue.

Q. What saith the Protestant?

A. That publick Prayer is not to be made in an unknown Tongue, but in such a Language as is understood by the common People.

Q. What mean you by Prayer?

A. Confession of Sin, Petition for Grace, Intercession for others, and giving of Thanks.

Q. Why must we not pray in an unknown Tongue?

A. Because it cannot be to Edification. 1 Cor. xiv. 26. Let all Things be done to edifying. Ver. 16. How shall he that occupieth the Room of the unlearned say Amen at the giving of Thanks, seeing that he understandeth not what thou sayest?

Q. What

Q. What is an eighteenth Error of the Papists?

A. Their Doctrine of Indulgences.

Q. What do the Papists mean by their Indulgences?

A. An Absolution from the Guilt of Punishment, by the Satisfaction which are contained in the Church-Treasury.

Q. What is the Protestant's Belief in this Matter?

A. That Papal Indulgences are the worst of Cheats, and abominable Injuries to Christ and Christians.

Q. How prove you that?

A. 1. Because there is no Pardon of Sin but by the Mercy of God, through the Blood of Christ, Rom. v. 1. Being justified by Faith, we have Peace with GOD through our Lord Jesus Christ. Eph. i. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

2. Because there is no such Thing in Scripture, that the Merits of one Saint should be able to make Satisfaction for the Sins of another.

3. It is most injurious to Christ, who needeth not any Merits of Saints to be added to his Satisfaction: For by one Offering he hath perfected for ever them that be sanctified. Heb. x. 14.

Q. What is a nineteenth Error of the Papists?

A. Their forbidding Priests to marry.

Q. What do they speak of Marriage it self?

A. They do not forbid all Marriage, but speak disgracefully and contemptuously of it.

Q. What say the Protestants in this Matter?

B 3.

A. That

A. That the Popish Doctrine forbidding to marry, is devilish and wicked Doctrine.

Q. How prove you that?

A. 1. Because it is that which GOD not only alloweth, but in some Cases commandeth, making no Exception of the Clergy from others. Matth. xix. 11. *All Men cannot receive this Saying, save they to whom it is given.* 1 Cor. vii. 2. *To avoid Fornication, let every Man have his own Wife.* Chap. ix. 5. *Have we not Power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord and Cephas?* 1 Tim. iii. 2. *A Bishop must be blameless, the Husband of one Wife.* Tit. i. 6. *If any be blameless, the Husband of one Wife, having faithful Children.* Heb. xiii. 4. *Marriage is honourable in all, and the Bed undefiled: But Whoremongers and Adulterers God will judge.*

2. Because it leads to much Lewdness and Villany, as Fornication, Adultery, Incest, Sodomy, Murder, &c.

3. Because this Doctrine is a Badge of Antichrist. 1 Tim. iv. 1, 3. *The Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils: Ver. 3. Forbidding to marry.*

Q. What is a twentieth Error of the Papists?

A. Denying the Doctrine of Assurance.

Q. What say the Papists of it?

A. That a Believer's Assurance of the Pardon of his Sins is a vain and ungodly Confidence.

Q. What is the Protestant's Belief in this Matter?

A. That

A. That it is not only our Privilege that we may, but our Duty to labour after Assurance that our Sins are pardoned. 2 Pet. i. 10. *Give Diligence to make your Calling and Election sure; for if ye do these Things ye shall never fail.*

Q. How doth it appear to be our Duty?

A. 1. From the Nature, Use, and End of the Holy Scriptures, which are a good Foundation of Assurance. Rom. xv. 4. *Whatsoever Things were written aforetime, were written for our Learning, that we thro' Patience and Comfort of the Scriptures might have Hope.*

2. From the Nature of Conscience, and its Power, 1 John iii. 19, 20, 21. *Hereby we know that we are of the Truth, and shall assure our Hearts before him; for if our Hearts condemn us, God is greater than our Hearts, and knoweth all Things; if our Hearts condemn us not, then have we Confidence towards God.*

3. Because it hath been attained by others, as Job, David, Paul, &c.

4. Because God hath appointed Ordinances, that Believers may have Assurance.

Q. What is a twenty-first Error of the Papists?

A. Their Doctrine of the seven Sacraments.

Q. What is a Sacrament?

A. A Sacrament is an Ordinance of Christ, consisting of visible Signs, representing, sealing and applying Christ, and the Benefits of the New Covenant, to Believers.

Q. How many Sacraments are there in the New Testament?

A. Only Two, viz. Baptism and the Lord's Supper.

Q. Which

Q. Which are those other Five that the Papists have added?

A. 1. Confirmation. 2. Extreme Unction. 3. Matrimony. 4. Holy Orders. 5. Penance.

Q. Why may not these Five be Sacramental as well as the other Two?

A. 1. Because there are not sufficient Parts in any of them to make a Sacrament. Prov. xxx. 6. *Add thou not unto his Words, lest he reprove thee, and thou be found a Liar.*

2. Because there are no Parts of a Sacrament in any of these, but what is included in Baptism, and the Lord's Supper.

Q. What is a twenty-second Error of the Papists?

A. Their Doctrine of Transubstantiation.

Q. What do they understand by Transubstantiation?

A. That by the Consecration of the Bread and Wine, there is made a Conversion of the whole Substance of the Bread into the Substance of the Body of Christ; and of the Wine into the Substance of the Blood of Christ.

Q. What Scripture do they alledge for this?

A. John vi. 51, 52, 53, 54, 55, 56.

Q. What say the Protestants to this Assertion?

A. 1. That Christ blessed Bread and Wine, therefore did not destroy them.

2. That it is Bread and Wine in the Sacrament, which Christ hath commanded his Ministers to administer, and his People to receive.

3. That the Apostle himself doth no less than three times call it Bread and Wine after

Con-

Consecration. 1 Cor. xi. 26, 27, 28.

Q. What other Reasons do the Protestants give against Transubstantiation?

A. 1. It takes away the greatest Evidence of the first Witnesses to Christianity, 1 Joh. i. 1. That which we have heard, which we have seen with our Eyes, which we have looked upon, &c.

2. It makes void the whole Institution. 1 Cor. xi. 23, 24. I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you: This do in Remembrance of me.

3. It will not allow Men the Privilege of Beasts, to judge by their Senses, as Seeing, Smelling, Tasting, &c.

Q. What is a twenty-third Error of the Papists?

A. Their denying the Use of the Cup to the People in the Sacrament.

Q. What is the Protestant's Belief in this Matter?

A. That every Communicant hath an undeniable Right to the blessed Cup in the Lord's Supper.

Q. How prove you that?

A. 1. From the Institution of this Sacrament, and our Saviour's Command annexed hereunto. Matth. xxvi. 27. He took the Cup and gave Thanks, and gave it to them, saying, Drink ye all of it.

2. From the Example and Appointment of the

the Apostles : Mark xiv. 23. *And they all drank of it.*

3. Because without the Cup a Man cannot answer the End of this Sacrament: *As oft as ye eat this Bread, and drink this Cup, you do shew the Lord's Death, 'till he come,* 1 Cor. xii. 26.

4. Because the same Right we have to Christ's Blood, we have to the Cup, Matth. xxvi. 27, 28. *He took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it: For this is my Blood of the New Testament, which is shed for many for the Remission of Sins.* Luke xxii. 20. *This Cup is the New Testament in my Blood which is shed for you.* 1 Cor. x. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?*

Q. What is a Twenty-fourth Error of the Papists?

A. Their Doctrine of the Mass.

Q. What do they understand by the Mass?

A. That which the Protestants (according to the Scriptures) call the Lord's Supper, Papists call the Mass, whereby the Sacrament is made a Sacrifice, and offer'd up to God. Bellarm. lib. 1. *de Missa* c. 1.

Q. What say the Protestants of the Mass?

A. That it is a Vain and Idolatrous Thing, as used by them.

Q. Why Vain?

A. Because by Christ's Sacrifice, God is sufficiently satisfied; and the repenting Sinner fully secured. Heb. x. 12. *This Man after he*
had

had offered one Sacrifice for Sins, for ever sat down on the right Hand of God.

Q. Why Idolatrous?

A. Because they make it a mere *Idol*, not only worshipping it as *God*, but trusting therein for Salvation, as in *Christ* himself.

Q. How prove you that the Mass is not the very same Sacrifice with that of Christ Crucified on the Cross?

A. 1. *GOD* appointed *Christ* for a Sacrifice, but never the *Mass*.

2. The *Mass* is not of the same Sort or Kind with that of *Christ* crucified.

Q. Wherein lieth the Difference?

A. 1. It was the Sacrifice of the very *Body*, born of a *Virgin*, but the *Mass* of a *Piece of Bread*.

2. There was shedding of *Blood*, but the *Mass* is an unbloody Sacrifice.

3. It had the due Proportion of a *Man*, but the *Mass* is a *Wafer*.

Q. Are there no more Errors of the Papists?

A. Yes, many; but these are sufficient to make the Protestants abhor their Church and Doctrine.

Q. Where was the Protestant's Religion before Luther?

A. In the Bible Doctrinally, and in its Fruits in the Hearts and Lives of all good Men.

Q. Where were the Disciples first called Christians?

A. At *Antioch* the Disciples were first called *Christians*. Acts xi. 26.

Q. Then

Q. Then the Name of Christian had not its Rise from Rome?

A. No.

Q. What doth the Name of Christian put us in Mind of?

A. It putteth us in mind what Christ hath done for us, and the many Benefits we obtain from his Life, Death, Resurrection and Intercession.

Q. What more?

A. It is a Remembrance unto us what we should do for Christ, in Gratitude of what he hath done for us.

Q. Do not Popish Priests, Jesuits, and others, that die for Treasons and Murders, die like Christians?

A. No: True Christians at their Death will give Glory to GOD.

Q. Do not they give Glory to God?

A. No: If they did, they would confess their just Deserts that bring them to that Punishment.

Q. Why do not they confess their Treasons, Murders, &c. when they come to die for them?

A. Because their Church forbids them to confess to Protestants, whom they call Hereticks.

Q. How doth that appear?

A. In that they receive their Absolution, upon Condition that they die concealing the Crime for which they die.

Q. Upon what Principle do they proceed in this?

A. Upon

A. Upon this Principle, namely, That no Man owes his Enemy Truth.

Q. Why so?

A. Because then he owes him what may be a Means for his Preservation.

Q. What Use do they make of this Principle?

A. That the Protestants being Adversaries to the Church of *Rome*, her Sons owe them nothing but Ruin and Destruction; and the vilest Means they can use for that End, are meritorious and glorious.

I Have not inserted the Quotations under the five last Questions, in regard the Authors are so numerous; if the Papiſts ſhall deny it, let the Reader peruſe what the Proteſtant Authors have quoted out of the *Romaniſts* own Books, and he will find, that they do not only make this Kind of Perjury blameleſs, but neceſſary: Breach of Oaths is no leſs with them than a Virtue, or a neceſſary Duty, in many Caſes, eſpecially when any Thing of Moment is to be oppoſed, which is againſt the Laws of the *Romiſh* Church: Againſt that particularly of the General Council of *Lateran*, under Pope *Innocent* III. which forbids all Favour to be ſhewn to Hereticks, under the ſoreſt Penalties and Decrees: That Favourers of Hereticks are under Excommunication, if they will not break their Oaths made in Favour of Hereticks, and that by the Sacred Decree of their Church he muſt be forſworn, if he will not be excommunicated, and thereby expoſed to the Violence

of every hand (as Sir *Edmondbury Godfrey* was) yea, one that hath taken the Oaths of Allegiance and Supremacy, according to their Doctrine, sins mortally, and puts himself into a State of Damnation; not if he takes these Oaths, (for that their Priests may dispense with) but if he keeps them. So Pope *Martin V.* declared in Writing to *Alexander*, Duke of *Lithuania*. *Know* (says he) *that thou sinnest mortally, if thou keep thy Oath with Hereticks.* Apud *Cochlæum*, lib. 5. *Hist. Hussitarum*.

Hereby it appears that no Papist can possibly give any Security which may be trusted, that Protestants shall enjoy any thing which is in their Power to deprive them of; for the greatest Securities that can be given in this Case are Engagements of Faith and Truth; God being invoked for Confirmation in solemn Oaths; but their Religion has laid such strong Bonds upon them to break all Bonds that may favour the Protestants, that it leaves no Hope of Salvation to them who will not at their Deaths take upon their Salvation the greatest Untruth, if the Catholick Cause may be holpen by it: For another General Council, that of *Constance*, hath determin'd, *That no Faith is to be kept with Hereticks*, in the Nineteenth Session of that Assembly, "That no safe Conduct given
" by Emperor, King, or Secular Prince to
" Hereticks or any defamed for Hereticks,
" tho' with a Design to reduce them, by what
" Engagements soever they have obliged them-
" selves, shall hinder those Hereticks from
" being

“ being destroyed, though they came to the
 “ Place of Judgment, relying upon such Secu-
 “ rity: as in *John Huss's* Case, by Pope *John*
 “ *XXII.*” Hereby Protestants may under-
 stand what Reason they have to trust to nothing
 among Papists, but what will keep them out of
 their Power, seeing the Principles of that Reli-
 gion (not private Men's Opinions, but the De-
 terminations of Councils) bind them to observe
 no Faith, or Truth, or common Honesty, with
 those whom they account Hereticks; no, not
 when Life is concerned, rather than a Prote-
 stant shall be safe in any of his Concerns where
 they can reach them. It is a Virtue, a Duty
 in their Religion to snap asunder all Security
 (by which the World hath hitherto been pre-
 served) to ruin a Heretick.

They, who would see more of this at large,
 may read the *Jesuits Morals*, the *Practical Di-
 vinity of the Papists*, and *Mystery of Jesuitism*,
 besides the late Instances they have given at
 their Deaths, who have been Executed for
 Treason and Murders, denying the things for
 which they suffered, tho' proved upon them as
 clear as the Sun at Noon-day; occasioned by
 the Awe their Priests have upon them; being
 so far led away with them, that the Obedience
 of the dying Profelyte is prevalent, even above
 his Consideration for a future Estate.

This will be more apparent, if we consider,
 that Hundreds of *Irish* Papists are executed in
 the Kingdom of *Ireland* every Year for Mur-
 der, Thefts, &c. And though taken in the

very Fact, yet when they come to die, usually take it upon their Deaths, and as they must appear before the Great Judge that knows all Things, that they are as innocent from the Fact for which they die, as the Child unborn. For they having discharged their Consciences by confessing to the Priest, and received his Absolution, it would bring an *Odium* on their Religion, and would be a strengthening the Hands of the Protestants, if the Priests should suffer it. Whereas, on the other Side, could they persuade the simple People to believe they died innocent, they hope it may lay a Stain upon that Religion, which they call so often by the Name of Heresy. And though those Priests have always that Regard to their Church, as to impose upon the Prisoner, to let the World know he dieth a *Roman Catholick*; yet he hath also so much Care of the Man, that he must not desire the Prayers of any but *Papists*.

These Things being so usual among them, any considerate Man will easily judge, without Breach of Charity, upon what Ground such Men are seduc'd to commit a Sin, and then out-face the Truth of the Matter of Fact, even in the Face of Death.

BECAUSE the Papists shall not say, the Charge I give their Religion under the eighth Error is groundless, I shall instance in particular; And,

1. *I say 'tis a Superstitious Religion.*

It were innumerable to recount the many vain Fopperies in their Devotions which they place Religion in: As the Tooth of St. *Christopher*: The Hair of St. *Peter's* Beard: The Shift that came off the Back of the Blessed Virgin *Mary*, and the Dust and Vermin which they keep of some Saints. *Valla*, a great Person of Learning and Eminence among them, saith, " There are Ten thousand such Things " in *Rome*, if the Host fall to the Ground, it " must be licked up, the Ground is to be " scraped, and the Scrapings reduced to Ashes " are to have Place among their Reliques.

Add to this their Holy Water, their Salt, their Spittle, their Holy-Oyl, their Beads, Whipping, Fish-days, Pilgrimages, Nunneries, Crossing themselves, Baptising of Bells, Fonts, &c. So that the great *Erasmus* in his *Annotations* approved by Pope *Leo X.* saith, " Their whole Religion is almost brought to " their superstitious Treatment of Reliques, " thro' the Covetousness of Priests, and the " Hypocrisy of Monks, fed by the Foolish- " ness of the People.

2. *'Tis an Idolatrous Religion.*

In invoking Saints, Adoring the Host, and Worshipping Images: Their Worshipping of Reliques, giving Religious Worship to such
 C 3 Things

Things as they do but fancy to be Reliques: and not only when they are whole and sound, but when they are corrupted and reduced to Dust, or nothing else left of them, but the Vermin bred in them. *Henricus*, one of the School-Doctors, concludes, " That the Reliques in " the Form of Dust and Ashes, may, and " ought to be adored, but not under the Form " of Vermin ; " and gives some Reasons for it. But their great *Vasquez* rejects this Scruple, and the Ground of it as vain and frivolous; and concludes, *They may be worshipped as well when they are Vermin, as when they are Ashes.* Besides, their Angel - Worship, their Image - Worship, and Saint - Worship.

3. 'Tis a Damnable Religion.

In that it overthrows the very Foundation of Christianity: Their Doctrine of Transubstantiation overthrows the Truth of Christ's Human Nature: Their proper Sacrifice, his only Sacrifice, for Sin offered once for all: Their Doctrine of Merits, his *Merits*: The *Multitude* of Mediators among them deny that only Mediator between GOD and Man, the Man Jesus Christ: Their Sacrificing - Priests, overthrow Christ's Priestly Office: Their vilifying the Scriptures, and setting up their unwritten Traditions, to be received with equal Reverence with them, overthrows Christ's Prophetical Office.

The great Article of Forgiveness of Sins, and free Justification thro' the Grace of GOD in Jesus Christ, is overthrown by their Doctrine of Merit, Pardons and Indulgences, &c.

4. 'Tis a Bloody Religion, wherein Papal Rome exceeds Heathen Rome.

Witness the horrid Murders and Massacres of the poor *Waldenses*, who have been persecuted with Fire and Sword, Armies and Inquisitions, and very many Thousands (nay infinite Numbers) of them have been inhumanly murder'd.

That barbarous and prodigious Villany, and great Massacre of Protestants in *France*, Anno 1572, where about thirty or forty thousand innocent Protestants in *Paris*, and other Parts of *France*, were suddenly and inhumanly murdered by *Papists*.

Witness *Spain's* invincible *Armada*, Anno 1588, when *Rome's* Force threatned to swallow us up; Witness the *Gun-powder Treason*, a black and unparallel'd Villany, worthy *Rome* and a *Jesuit*; the blowing up a whole Parliament, King, Lords, and Commons, the murdering a Kingdom in its Representatives, and this in a Moment.

After that, their bloody Rebellion in *Ireland*, where they murdered a hundred thousand Protestants in cold Blood, without any Provocation given, but to kill *Hereticks*.

Add to this their bloody traiterous Design against King *Charles II.* the Government, and
the

the *Protestant Religion*; a Conspiracy, had it taken, might have turned *England* into *Acedama*, a Field of Blood, or Shambles of *Papist Butchers*. These Things considered, I hope no Man will be so mad to *kiss the Pope's Toe*, until his Nails be pared, so as he will not scratch, and make the Blood run about the Mouths of *Christendom*.

5. 'Tis a Traiterous Religion.

For they teach, *That the Pope may depose the Emperor, or a King not subject to the Pope: That the Pope may lawfully absolve Subjects from their Oath of Allegiance.*

The Subjects, if they have the Pope's Consent (which they are sure to have, if it makes for his Interest) *may depose their King*. That if the King be a manifest *Heretick*, (as all the Protestants are with them) then the Church may depose him. Nor have they been wanting to put this Principle into Practice, so often as they could find Occasion: As their Attempts on Queen *Elizabeth*, by Pistol, Dagger: On King *James*, by Powder-Treason: On King *Charles I.* &c.

Nor have we only Instances at Home, but abroad; the Murder of *Henry IV. of France*, and many others; but above all, the *unparallel'd* Murder of the Emperor, whom they poison'd with the Sacrament; I call it *unparallel'd*, having never met with a Religion before, *That would poison their God to kill their Emperor.*

6. *It is a Blind Religion.*

It leads Men out of the Way of Salvation ; it hides the Danger of Damnation (to all who have not their Hearts thoroughly changed from the Love of Sin, to the Love of God and Holiness) from their Eyes ; it covers the Pit (whose Descent is into that which is bottomless) with Spiders Webbs, and persuades them it is firm Ground ; it leaves them no Sense nor Notice of many Sins, no Conscience of the most, no Fear of any ; no, not of the worst, such as themselves call *deadly Crimes* ; it gives as much Security to such Wickedness, as a Heart that hath sold itself to it need wish for : It keeps the Bible, the Law of the Lord, which good Men make a *Light to their Feet, and a Lanthorn to their Paths*, away from them ; it will not suffer Men to believe their Senses, or act their Reason, nor bottom their Faith upon the Scriptures. That, as that General first blinded the Men, then led them into the Enemies Quarters, so they do ; and all the Answer you shall have from the common Sort among them, is this, *They believe as the Priest bids them ; and if he deceives them, the Devil take him.*

And as their Faith is, such is their Devotion, the Matter of their Prayer is locked up from them, and they as little concerned to know what becomes of them ; sure, if the *Blind lead the Blind, they must both fall into the Ditch.*

Lastly,

Lastly, *It is a blasphemous Religion.*

In ascribing the peculiar Excellencies of Divine Majesty, and the Prerogatives of our LORD JESUS CHRIST, to the blessed Virgin, and other Creatures, and to their Popes, tho' divers of them, as themselves acknowledge, were Monsters and incarnate Devils.

When one *Phocas* took the Emperor *Maurice* and his Family Prisoners, who was his lawful Sovereign, and having slain his Wife and Children before his Eyes, not sparing the little Innocents which hung at the Breast, did afterwards cause his Master's Throat to be cut likewise; a Proceedure so black and barbarous, that *Historians* cannot mention it without Horror.

Yet Pope *Gregory* congratulates this bloody Treason with abominable Blasphemies, and begins his Address to this *Phocas* in his 36th Epistle, with *Gloria in Excelsis*, the Song of the Angel at the Nativity of our Saviour, *Glory be to God on high*; and then proceeds, *Let the Heavens send forth Acclamations, the Earth leap for Joy, and let all the People be glad thereof.*

The *Jesuits* frequently teach, That JESUS CHRIST might have sinned, might have been subject unto Vices, might have fallen into Error and Folly; and that it is no more repugnant to him to err, or to speak a Thing false in itself, by the Nature he hath assumed, than to be tormented and die in the same Nature; so *Amicus*, so *Vasquez*, and many more of them.

No

No other Sort of Hereticks (not excepting *Turk, Jew, nor Pagan*, no not those of *Galeute*, who adore the Devil) did ever maintain by the Grounds of Religion, that it was lawful, or rather meritorious (as the *Romish* Catholicks call it) to murder Princes or People, for the Quarrel of Religion; and altho' particular Men of all Professions of Religion have been some Murderers, some Thieves, some Traitors, yet ever when they came to their End and just Punishment, they confessed their Fault to be in their Nature, and not in their Profession. But these Persons cleave to it at their Deaths as zealously as if all they had been doing were the immediate Guidance of the blessed Spirit.---- *Such is their Blasphemy!*



*A PROTESTANT Father's Letter of Advice to
his Son, in Danger of being seduced to PO-
PERY.*

SON,

BY a Letter last Week from your Uncle, I am, to my Grief, informed, that you have lately fallen into the unhappy Acquaintance of some *Popish Emissaries*, and are in danger of being inveigled by them to revolt from the *Protestant Church*, to that of *Rome*. I confess the News much surpriz'd me, and I cannot but esteem it an essential Part of my Fatherly Care to admonish and warn you, both of the Unreasonableness, and Danger of such a Change. I do not much admire, that those that have been always conversant in *Darkness*, should find their Eyes offended with the *Light*; which makes me extend very charitable Thoughts to poor Souls trained up in *Papal Ignorance*, labouring under the almost *invincible Prejudices of Corrupted Education, and Erroneous Principles*; but that You, born and brought up in a *Gospel Meridian*, and (as I well hoped) understandingly grounded in the *Protestant Doctrine*, should now stagger in those important Truths, and be gull'd and cheated out of the Religion
sealed

sealed with the Blood of your Martyr'd Ancestors, and hazard your Soul by a *Relapse* to that long since exploded *Faction*, and their *slavish* as well as *ridiculous Superstitions*, is Matter of no less Wonder than Trouble to me : The rather, for that I am satisfied your *Circumstances* admit not of any *Temptations* of Profit or Honour to engage you to their *Party*; and without those Allurements, I profess you are the First that my *Experience* can remember in Danger of such a shameful *Apostacy*.

I shall not swell this Paper with a particular *Examen* of all the *Romish* Errors; that Task has been sufficiently and unanswerably performed by a great Number of our Learned *Writers*, to whom I refer you, and charge you to weigh their Arguments seriously, before you suffer your Judgment to be debauched to a contrary Persuasion; but because I have some Hopes your Duty and filial Respect may oblige you to a more near and sensible Regard of what is said (tho' briefly and weakly) by my self, that (can have no Design but the Good of your Soul) than to the abler Reasonings of others more remote; I shall offer some *General Considerations*, which, methinks, should deter you from casting away your self in their *Communion*.

First then, I do affirm to you, that the Body of the *Popish Religion*, (so far as it differs from the *Protestant*) is composed (notwithstanding all their Pretences to *Antiquity*) of strange *Doctrines*, *Invocations* and *Abuses*, never instituted by *Christ*, nor warrantable by *Holy Scripture*, nor known, nor practis'd in the *Primitive Church*, but in-

troduced at several Times in latter Ages, meerly to serve the *Pride* and *Vanity*, the *Covetousness*, or the *Sensuality* of the *Inventors*.

2. That their *Doctrines* interfere with, and infringe the Greatness and *Sovereignty* of *GOD*, and tend to the diminishing the *Honour* and *Service* due to *Him* ; witness their *dividing Adoration betwixt Him and Images*, *Invocation betwixt Him and Saints*, &c. Now, what gross and horrible *Sacrilege* is this? What is it less than to divest *Him* of his *Royalty*, and give his *Glory* to another?

3. Their *Doctrines* tend to the *dethroning* of *Christ*, the *disparaging his Performances*, and *lessening the Glory* and *Praise* belonging to *him* ; witness *their dividing their Sovereignty and Headship between Him and the Pope* ; *Satisfaction betwixt his Sufferings and their own Merits* ; and *Intercession betwixt Him and Saints*.

4. Their *Doctrines* are against the *Power* of *Godliness*, and rob *God* of his *prime Sacrifice*, the *Heart* ; Witness their *Tenets*, That the *Opus Operatum* is enough, their *Prayers* in an unknown *Tongue*, and their *assigning* to *God* *External Superficial Service*, consisting in a *Rabble* of *Empty Childish Rites*, and *Gaudy Ceremonies*, thereby taking from *Him* the nobler Part of his *Creature*, without which the *Service* or *Emacerations* of the *Body*, how *Splendid* or *Severe* soever, are no more pleasing to *Him* than the noisome *Evaporations* of a putrid *Carcase* to us.

5. Their *Doctrines* tend not only thus to *Formality* and *Luke-warmness*, but to open *Prophane-ness*

ness and Dissolute Living; witness their *Notion of Venial Sins*, their *Absolutions, Indulgences, Dispensations, &c.* It being observable, that the most *Ignorant and Careless*, or the most *Wicked and Debauched*, make up the greatest Part of their *Profelytes*; nor is it strange, since false *Principles*, and bad *Lives* (like Ice and Water) mutually beget each other.

6. *Their Doctrines are absurd.*

1. *Witness their Fancy of the Pope's Infallibility.* You can scarce cast your Eye on any Story where the *Villany of Popes* is not at large discovered. And who can believe that the pure Spirit of GOD should endow with *Infallibility* of Judgment, Monsters so visibly *sulsome* and *abominable*? We find that the Holy Ghost did under the Law *hate* and *forbid* all *Impurities*, though in mere outward *Circumstances*; how then should he under the brighter *Light* of the Gospel suffer *himself* to be poured out of one unclean Vessel into another; beginning again with a *Conjurer*, where he left with a *Sodomite*.

2. *Witness likewise their Prayers for the Dead:* A Practice (if I may use so light a Comparison) altogether as *vain* and *impertinent*, as that of *Bowlers* strenuously crying out, *Rub or Fly*, after they have delivered their *Cast*.

3. *Witness to their darling Whimsy of the Corporal Presence, attended with a numerous Train of Contradictions and Incongruities:* They say, *It is a Sacrament* (or *Sign*) and can it be at once both the *Sign* and *Thing* signified? If it be

Christ's Body really, how is it Sacramentally ? If Sacramentally, how really and corporally ? They say, *there is no real Presence 'till the Priest repeats the Words*; and if so, then the Creature (and oftentimes a sad one) makes his Creator; and in receiving, the Creator is comprehended by the Creature; *Absurdities nothing short of Blasphemy*. When our Saviour instituted the Supper, and said, *Take, eat, &c.* Was the *Bread* and *Wine*, both the *Giver* and the *Gift*, the Body blessing, and the Body blest ? Did the same Body hold the same Body in its own *Fingers* ? Was it eaten in Pieces by every one of the *Disciples*; and yet then all *whole* without them all ? *Mysteries of Religion may be above, but never so directly against Reason*; and seriously I admire any Man of Sense can be a *Papist*, when the chief Demonstration of his Religion must be his not understanding it.

4. " Their Doctrines are dangerous to the
 " Temporal Estate, and just Rights of Princes;
 " witness their Usurpations over (not to say
 " Assassinations of) Kings, Disposing of Crowns,
 " Absolving Subjects from their Allegiance,
 &c." For, in short, the whole *Romish Hierarchy* is so far from being suited within the Order of the Gospel, that the main Design of their *Popes, Cardinals, Jesuits, and Fryers* of many Sorts (esteemed of the *Religious Tribe*) is but to advance themselves above all that is called God, and to gratifie their base Lusts, instead of pleasing Him.

DIRECTIONS *how you may keep your self from being a Papist.*

1. **S**TUDY to have right *Notions* and due *Apprehensions* of the Matter, Import and chief Design of the Gospel: Be not a Stranger to the Knowledge of God in *Jesus Christ*, and the Blessed *Spirit*. Acquaint yourself with the Mystery of the Gospel, as it lies in the Person, Nature, Offices, Life and Death of the LORD Redeemer. Let the *Scriptures* be your constant Counsellor; without Knowledge the Heart cannot be good; and a bad Heart is prepared to suck in bad *Principles*: 'Tis not for Nothing the *Papists* make *Ignorance* the *Mother of their Devotion*; they that have truly learnt *Christ*, and the Gospel, will hardly be taught by *Rome's School-Masters*.

2. Study a sound and thorough Conversion: I never yet knew any Man blest *with a broken and contrite Heart* (that is a Heart broken for Sin, and a Heart broken off from Sin) that ever was taken with their *Religion*.

3. Get a *faithful* and *tender Conscience*; I say, *faithful*, for then it will not be satisfied with *Dross* instead of *Gold*, with *Paint* instead of true and sound *Piety*. A *Faithful Conscience* will inform you, *that God is a Spirit*; and the more *spiritual* we are in our *Devotions*, the more we please *Him*: That it is not a pompous, but a pure *Worship* that he is delighted in. And as to *Expiation of our Guilt*, Nothing but the

Blood of *Christ* can take away Sin: That it is not their blind *Penances*, *Pilgrimages*, *Crossings*, *Cringings*, will answer the great End of our *Redemption*; but a Heart devoted to *His* Fear and Love, and a Mind fully set upon *Him*.

4. Be well acquainted with the Plague and Evil of your own *Heart*, the Nature of *Original Sin*, how it hath defiled and weakened all the Powers of the Soul. This will let you see the Necessity there is for the blessed *Spirit* to heal and help those *Spiritual Distempers*; that *without Him you can do nothing*; that it is He that *works in you both to will and to do*.

5. Look upon *Superstition* as a Fruit of the *Flesh*; and that Nothing is more grateful to *Flesh* and *Blood* than *Idolatry* and *Formality*; they that know what Proneness there is in the Nature of Man to a carnal, sensual, vain Religion, will not think it strange that the *Papists* have foisted in so many fullsome Things into their *Worship*, to comply with the carnal Humours of Men.

6. Be much in the Duty of *Mortification*, and that will acquaint you with the Way, Means and Manner of it; it is thro' the *SPIRIT Believers* come to mortify the Deeds of the *Flesh*; at best the *Popish Penances* can but pen up Sin, but the next Temptation will break the Hedge; Whereas the *blessed SPIRIT* lays his strong Hand upon the irritating Power of indwelling Sin, and thereby subjects the Heart unto Himself: He heals the Pollution of our Nature, renews us in the Spirit of our Minds, cleanses

cleanses our Affections, and thereby causes us, who formerly delighted in Flesh-pleasing Vanities, to delight ourselves in Him, his Word, Will and Way, &c.

7. Know the Mischief of *Idolatry*: The setting yourself against *Heart-Idols* will keep you from Idol-Worship. You know He tells us expressly, *I will not give my Praise to graven Images*. Remember how smartly the *Jews* suffer'd for this Sin, and yet had not such a Spiritual Dispensation as we that are under the Gospel: If it be so dangerous to shape *Ideas* of God in our Fancies and Imaginations, though never so much rais'd in our Invention, how dangerous must it be in a Place where such Images are found in Wood or Cloth?

Lastly, Allow yourself in no known Sin: 'Tis the Conscience being made deceitful thro' such deceitful Works, that makes People forward to cover themselves with those *Figments* of Popery. Whereas the Man that makes it his due Care, and Conscience, to keep himself unspotted from allowed Evil, is the likeliest Man to save himself from such an untoward Generation of Men, as would put such a Yoke on us, as *neither we nor our Fathers were able to bear*.

Your careful Father, &c.

6 JY 53



Eleven Considerations

NECESSARY

To be Believed and Practised

In Order to

EVERLASTING HAPPINESS.



I.



BELIEVE there is a God, who made, preserves and maintains me, without whom I cannot live a Moment, who hath given a Law by which I must be govern'd at present, and judg'd hereafter : So that I am not at Liberty to do, speak, or think what I will, but am bound to know, obey, love, worship, serve and glorify Him, who is my Chief End, and willing to be my Eternal Happiness.

II.

II.

I BELIEVE Man at first was made holy and happy, but by his Disobedience to GOD became guilty and miserable, and that when Sin reigns in Men, it renders them odious to the Holiness, and obnoxious to the Justice of GOD, and if I die in a State of Sin and Guilt I am undone for ever.

III.

I BELIEVE that GOD, out of his infinite Mercy and free Grace, so loved the World, as to send his only begotten Son into it, that we might live through Him.

IV.

I BELIEVE the LORD JESUS has died to redeem and save me from Sin and Hell, and has given his Word and Spirit, and Ordinances for the carrying on the Work of Sanctification in my Soul, without which I must never see God's Face with Comfort.

V.

I BELIEVE I must be born again, and that a real Change must pass upon me, or I shall never come to Heaven.

VI.

I BELIEVE I am now acting for Eternity, and that as I spend this short Moment of Time here, so it will be with me for ever; for as I now sow, I then shall reap.

VII.

I BELIEVE I have a Soul of an immortal Nature, of more Worth than Ten Thousand Worlds, which is in great Danger of being lost thro' the Temptations of the Devil, the World and the Flesh, which therefore I ought to watch, and strive, and pray against.

VIII.

I BELIEVE I must die : That my Soul and Body will be parted ; and that my Body will return to Dust and Rottenness, and my Spirit to him that gave it : That the last Hour will come quickly ; and that every Stroke of my Pulse tells me my Days are numbered, and that I must shortly go to my long Home.

IX.

I BELIEVE, that after Death there will be a Judgment, where I must give an Account of all that I have done in the Body, and receive a Sentence from which there is no Appeal, and after which there will be no Alteration.

X.

I BELIEVE I shall be fixed in an eternal State of Happiness or Misery ; that I shall be either a Companion of Angels and holy Souls, in adoring, praising, and admiring God, or a Companion of Devils and damned Spirits in Torment and Despair.

XI.

XI.

I BELIEVE It should be the great Care and chief Business of my Life, to answer the End for which I was made ; to prepare for my Death which is sure, and may be near ; and for that strict impartial final Judgment, and for that awful, eternal, unchangeable State that will follow ; and that it is my Part, Duty and Interest, to live as they that truly believe what I hear profess to do.



To Parents and Masters of Families.

IT's Matter of the most melancholly Consideration, to think how sad an Account all will have to make to God, that have not taken all possible Care, and used all proper Means for the Instruction, Conversion and Salvation of their Children and Servahts. You little think of it, it's probable, but it's most true, that God will require their Blood at your Hands. And better that Parent or Master had never had a Family, than that any Soul should be ruin'd by his Neglect ; nay they will be miserable, who do not all they can for their Instruction, by Persuasion, Counsel and Advice, and that do not endeavour by Prayer, Reading and good Example, to convince them of the Worth and Danger of their Souls, the Reality of invisable Things, and their Nearness to them. But how much more sad will it be with those that are Tempters to Sin, who by their Scandals harden any in Sin, or tempt them to Pride or Lust, or fleshly Pleasures, or draw them to vain Company, and from God's Worship, and deride God's Word, and Holiness of Life ! if God should, as it were, by a Miracle of free Grace, convert and save such Wretches, they can't perhaps convert and save

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those

those whom they have deceiv'd and drawn into Sin; and what Thoughts such will have if they come to Heaven, and know of Souls in Hell, whom they have sent thither, we cannot tell; But if such die unconverted, the Presence and Torment of those whom they have tempted will but increase their own. Ah! what a Meeting will such Parents and careless Masters have when they see those whose Ruin they have occasion'd by Temptation or Neglect? To hear them crying out, cursed be the Day that I came into your Family, or was born to you, who have been so cruel to me, and never told me my Danger, or how to escape it, and now I am undone for ever! O, that I had never known you! O, that I had never been born! How piercing, how uneasy will such Upbraidings be?

Let these Things stir up all, and especially Believers, to labour to save Souls from the Power and Snares of the Evil one. Make haste to help poor miserable Souls before Death has closed their Eyes, or Sin hath hardened their Hearts. Do you love your Neighbours as yourselves? And will you suffer them to continue in Ignorance, Worldliness, and Profane-ness, and do little or Nothing to save them? If you saw them fall down in a Swoon, you would help them; or if their Houses were on Fire, you would readily assist them in quenching it: And do you believe a Hell, and not help Sinners? The Devil seeks Night and Day to devour Souls, and will you do nothing

to save them? If you cannot do what you would, do what you can: Take it to be your Duty and Work, for which you must give an Account to God. Often ask yourselves. What have I done for God or Souls this Week or Day? Begin at Home, and give there an Example of Holiness, Meekness and Self-denial; and betray not the Souls of Children and Servants with a few slight Words, but with Love and Diligence labour to make 'em understand God's Word, and the Things that may forward their Salvation; catechise them, and help them to understand and apply it; keep 'em from all ill Company; render God's Service to them as honourable and pleasant as it is necessary. Oh! consider, Time is short, Souls are precious, Hell is dreadful, Heaven is joyful, The Devil and his Agents are busy; be not you idle when he has so many helping on his Work, and cheating Mankind of their Souls; and for your Encouragement, you may be assured if you are sincere it shall not be in vain. Condescend to the least and lowest, doing all with Humility and ardent Love: Put good Books into their Hands, and for such as are not able to purchase, or have not Time to read large Treatises, this and such others, may be of good Service. You would find the Advantage, if you made your Children and Servants read, and learn the Substance of what is herein contain'd: And in order to their further Edification, I beg of you for God and CHRIST's Sake, do all you can for their Salvation every Day.

Pray consider that the Matters of your Soul and Eternity, as they are of the greatest Weight and Consequence, so they deserve the greatest Consideration and Seriousness. It is a known Passage of Secretary Walsingham; "I am serious, and it's fit I should be so, for all are so round about me: GOD is serious in observing us, JESUS CHRIST is serious in interceeding for us, the Holy Spirit is serious in striving with us. The Truths of GOD are serious Truths, his Laws, Promises and Threatnings are all serious; Angels are serious in their Ministrations for our Good, our Spiritual Enemies are serious in their Attempts against us, glorified Saints are serious in their Embraces of Divine Love. poor damned Sinners cannot but be serious under the Pourings out of Divine Wrath, and we ourselves shall be serious when we come to die; which to do is serious Work.



A Covenant with GOD.

INcomprehensible Being, who *searchest the Heart, and triest the Reins of the Children of Men*, thou knowest my Sincerity, and my Thoughts are all unveil'd to thee; I am surrounded with thine Immensity; thou art a present, tho' invisible Witness of the solemn Affair I am now engaged in. I am now *taking hold of thy Strength that I may make Peace with thee*, and entering into Articles with the Almighty God: These are the happy Days long since predicted, when *one shall say, I am the Lord's, and another shall call himself by the Name of Israel, and another shall subscribe with his Hand to the Lord; and I will be their God, and they shall be my Sons and my Daughters, saith the Lord Jehovah.*

With the most thankful Sincerity I take hold on this Covenant, as 'tis more fully manifested and explained in thy Gospel by *Jesus Christ*; and humbly accepting thy Proposals, I bind myself to thee by a sacred and Everlasting Obligation. By a free and deliberate Action, I do here ratify the Articles which were made for me in my Baptism into the Name of the Father, the Son, and the Holy Spirit; I religiously devote myself to thy Service, and entirely submit to thy Conduct. I renounce the Glories and Vanities of the World, and chuse

thee as my Happiness, my supreme Felicity and everlasting Portion. I make no Article with thee for any thing besides: Deny or give me what thou wilt, I will never repine while my principal Treasure is secure. This is my deliberate, my free and sincere Determination; a Determination, which, by thy Grace, I will never retract.

Oh! thou, by whose Power alone I shall be able to stand, *Put thy Fear in my Heart, that I may never depart from thee*: Let not the World, with all its Flatteries: nor Death, nor Hell, with all their Terrors force me to violate this sacred Vow. Oh! let me never live to abandon thee, nor draw the impious Breath that would deny thee.

And now let surrounding Angels witness for me, that I solemnly devote all the Powers and Faculties of my Soul to thy Service; and when I presumptuously employ any of the Advantages thou hast given me, to thy Dishonour, let them testify against me, and let my own Words condemn me.

ELIZABETH ROWE.

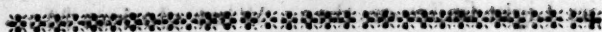
Thus have I subscrib'd to thy gracious Proposals, and engaged myself to be the Lord's: And now let the Malice of Men, and the Rage of Devils, combine against me, I can defy all their Stratagems; for God himself is become my Friend, *Jesus* is my all-sufficient Saviour, and the *Spirit of God*, I trust, will be my Sanctifier and my Comforter.

O Hap-

O Happy Day ! transporting Moment ! The
 brightest Period of my Life ! Heaven with all
 its Light smiles on thee : What glorious Mor-
 tal can now excite my Envy ? What Scene to
 tempt my Ambition could the whole Creation
 display ? Let Glory call me with her exalted
 Voice ; let Pleasure, with a softer Eloquence,
 allure me ; the World in all its Splendour ap-
 pears but a Trifle, while the infinite God is
 my Portion. He is mine by as sure a Title as
 eternal Veracity can confer : The Right is un-
 questionable, the Conveyance unalterable. The
 Mountains shall be remov'd, and the Hills be
 dissolv'd, before the everlasting Obligation shall
 be cancell'd.



REMEM-



REMEMBER

The Sabbath Day,

To keep it Holy.

HAVE you forgotten who spoke these Words? Or do you set him at Defiance? Do you bid him, do his worst? Have a Care. You are not stronger than He. *Let the Potsherd strive with the Potsherds of the Earth: But woe unto the Man that contendeth with his Maker! He sitteth on the Circle of the Heavens: And the Inhabitants of the Earth are as Grasshoppers before him!*

Six Days shalt thou do all Manner of Work. But the Seventh Day is the Sabbath of the Lord thy God. It is not thine, but God's Day. He claims it for his own. He always did claim it for his own, even from the Beginning of the World. In six Days the LORD made Heaven and Earth, and rested the seventh Day. Therefore the LORD blessed the Sabbath Day, and hallowed it. He hallowed it; that is, he made it holy; He reserve it for his own Service. He appointed, that as long as the Sun or the Moon, the

the Heavens and the Earth should endure, the Children of Men should spend this Day in the Worship of Him, who gave them *Life and Breath and all Things*.

Shall a Man then rob God? And art Thou the Man? Consider. Think what thou art doing. Is it not God who giveth thee all thou hast? Every Day thou livest, is it not his Gift? And wilt thou give him none? Nay, wilt thou deny him what is his own already? He will not, he cannot quit his Claim. This Day is God's. It was so from the Beginning. It will be so to the End of the World. This he cannot give unto another. *O render unto God the Things that are God's: Now; to day, while it is called to day.*

For whose Sake does God lay Claim to this Day? For his Sake, or for thine? Doubtless, not for his own. He needeth not thee, nor any Child of Man. Look unto the Heavens and see, and behold the Clouds which are higher than thou. If thou sinnest, what dost thou against him? If thy Transgressions be multiplied, what dost thou unto him? If thou art righteous, what givest thou him? Or what receiveth he of thine Hand? For thy own Sake therefore God thy Maker doth this. For thy own Sake, he calleth thee to serve him. For thy own Sake, he demands a Part of thy Time to be restored to him that gave thee all. Acknowledge his Love. Learn, while thou art on Earth, to praise the King of Heaven. Spend this Day, as thou hopest to spend that Day which shall never have an End.

The LORD not only *hallowed* the Sabbath Day, but he hath also *blessed* it. So that you are an Enemy to yourself. You throw away your own Blessing, if you neglect to *keep this Day holy*. It is a Day of *special Grace*. The King of Heaven now sits upon his Mercy-seat, to bestow Blessings on those who observe it. If you love your own Soul, can you then forbear laying hold on so happy an Opportunity? Awake, arise. Let GOD give thee his Blessing! Receive a Token of his Love! Cry to him that thou mayst find the Riches of his Grace and Mercy in CHRIST JESUS! You do not know, how few more of these *Days of Salvation* you may have. And how dreadful would it be, to be called hence in the Abuse of his proffer'd Mercy?

O what Mercy hath GOD prepar'd for you, if you do not trample it under Foot! *What Mercy hath he prepared for them that fear him, even before the Sons of Men!* A Peace which the World cannot give: Joy, that no Man taketh from you: Rest from Doubt and Fear and Sorrow of Heart; and Love, the Beginning of Heaven. And are not these for you? Are they not all purchased for you, by him who loved you, and gave himself for you? For you, a Sinner! You, a Rebel against GOD! You, who have so long crucified him afresh! Now, look unto him whom you have pierced! Now say, LORD, it is enough. I have fought against thee long enough. I yield, I yield. JESUS, Master, Have Mercy on me!

On this Day, above all, cry aloud, and spare not, to the God *who heareth Prayer*. This is the Day he hath set apart for the Good of your Soul, both in this World and that which is to come. Never more disappoint the Design of his Love, either by *worldly Business* or *idle Diversions*. Let not a little Thing keep you from the House of God, either in the Forenoon or Afternoon. And spend as much as you can of the rest of the Day, either in repeating what you have heard, or in reading the Scripture, or in Private or Secret Prayer, or talking of the Things of God. Let his Love be ever before your Eyes. Let his Praise be ever in your Mouth. You have lived many Years in Folly and Sin. Now, live one Day unto the LORD.

Do not ask any more, "Where is the Harm, if after Church, I spend the Remainder of the Day in the Fields, or in a Publick-House, or in taking a little Diversion?" You know where is the Harm. Your own Heart now tells you so plain, that you can't but hear, It is a base mispending of your Talent, and a bare-faced Contempt of God and his Authority. You have heard of God's Judgments even upon Earth, against the Profaners of this Day. And yet these are but as Drops of that Storm of *fiery Indignation*, which will at last consume his *Ad-versaries*.

Glory be to God who hath now given you a Sense of this. You now know, this was always designed for a Day of Blessing. May you
never

never again by your *Idleness* or *Profaneness*, turn that Blessing into a Curse! What Folly, what Madness would that be? And in what Sorrow and Anguish would it end? For, yet a little while, and Death will close up the Day of Grace and Mercy: And those who despise them now, will have no more *Sabbaths*, or *Sacraments*, or *Prayers* for ever. Then how will they wish to recover that, which they now so idly cast away? But all in vain. For they will then *find no Place for Repentance*, tho' they should seek it *carefully with Tears*.

O my Friend, Know the Privilege you enjoy. Now *Remember the Sabbath Day to keep it Holy*. Your Day of Life and of Grace is far spent. The Night of Death is at hand. Make haste to use the Time you have: Improve the last Hours of your Day. Now provide *the Things which make for your Peace*, that you may stand before the Face of God for ever.

6 JY 53
F I N I S.



